000 "Anti-religious propaganda is not forbidden in Soviet Lithuania, nor is religious propaganda forbidden. Like all Catholic priests, I preach the word of God freely and without hindrance from the pulpit. If anti-religious lectures are given in our city, any citizen does or does not attend as he sees fit—just as every citizen does or does not attend the services at any church according to the dictates of his judgment."

This assertion, of course, violates the wording of Art. 124 of the Soviet Constitution. Constitution, published by the OGIZ State Publishing House of Political Literature at Moscow in 1938, in English, gives the following (inaccurate) translation: "Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

875 A direct contradiction is provided by an article of comrade V. Niunka, Minister of Education of the Lithuanian SSR, in the Communist Party organ *Tiesa* of 31 October 1948:

"Most of the teachers of the Ignalina gymnasium . . . did not rid themselves of religious prejudices, they frequently go to church thereby setting a bad example for the pupils. . . . Former director N. Petravičius is a clerical, he practices his religion, he even keeps pictures of the saints in his home . . . and categorically refuses to admit his errors. . . .

"Therefore, the College of the Ministry of Education decrees:

"1) to dismiss the following teachers from teaching duties:

"(a) Nikanoras Petravičius as a clerical and unfit to work in Soviet schools . . ." — and other teachers practicing their religious duties.

000 There was indeed a Casimir Kulak, a Catholic priest of Whiteruthenian extraction. He had been a professor of the Eastern rite liturgy and Orthodox Theology at the Roman Catholic Seminary in Pinsk. He was an erudite man, tolerant in his dealings with the Lithuanians, and a Whiteruthenian patriot—not to be confused with the Lithuanians.

It is feared that the alleged "interview" in the Soviet Embassy Bulletin may be the last we shall hear of this priest—unless from a MVD dungeon. The Soviet Embassy had once before published an "interview" with a Catholic dignitary, the Most Rev. Mečys Reinys, Archbishop of Vilnius,—and he "vanished" within a month thereafter. . . .

Resistance

668 Comrade Antanas Sniečkus, the window-dressing
186 "Stalin" of Lithuania—First Secretary of the Communist Party/bolshevik of Lithuania—had this to say in the LKP/b organ *Tiesa* ("Pravda"), No. 300 of 24 December 1947:

"It must not be forgotten that the bourgeois nationalists within the republic's territory are conducting anti-Soviet propaganda and agitation, spreading provocative rumors and, seeking to undermine the work, they attempt to infiltrate in the state apparatus.

"When German fascism lies smashed and is no longer able to aid the Lithuanian bourgeois nationalists, they expect such aid from the Anglo-American imperialists.

". . . They praise the false Anglo-Saxon democracy and idealize the bourgeois system of America and England.

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Freedom Fighter recruits undergoing training in machine gun firing—Dainava Area in Lithuania.

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"Among the bourgeois nationalists combatting the people, an important part is played by the reactionary section of the Catholic clergy who try to utilize the religious convictions of people in the interest of the exploiting classes.

". . . The interest of the Lithuanian people demands that the bourgeois nationalists be smashed as soon as possible. We have every means to accomplish this.

"The speedy destruction of the bourgeois-nationalist underground depends to a great extent on a successful expansion of combat against the relics of influence of the bourgeois nationalist ideology among certain sections of the population, and on a re-education of our republic's working people in the spirit of Soviet ideology."

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A year later, on 14 December 1948, all the major press agencies commented the article of comrade A. S. Trofimov, new secretary of the "Lithuanian" Communist Party Central Committee, in a December 2 issue of "Soviet Lithuania." The Russian comrade called to mobilize the Party's forces for the "liquidation of the remnants of the bourgeois-nationalist underground" which "spreads provocative rumors, and steals into the Government system and into factories," "intimidating and murdering Soviet folk" in an effort "to hinder the great work of restoring and expanding the people's economy."

At long last, comrade Trofimov received a Russian translation of his fellow-secretary's article written a year earlier. . . .

There had been such articles in the Soviet press ever since the imposition of a Russian regime upon Lithuania—and there will be many more such articles as long as the MVD-MGB will maintain the Communist Party in power over any freedom-loving country.

News of a worldwide distribution of "Trofimov's article"—plagiarized from comrade Sniečkus—reached Moscow. Comrade Trofimov's fate is not known,—but the first week of January 1949, Soviet broadcasts beamed to Western Europe hastened to proclaim that the Lithuanian "insurrectionist underground" had been "liquidated" and that everything was now in order.

Nevertheless, on 16-19 February 1949, comrade Sniečkus for four hours raved at the LKP/b Congress

Field Dinner in honor of the graduating class of Guerrilla Officers School, Tauras Area in Lithuania.

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—repeating his call to smash the underground, the reactionary clergy, etc. One need not be a prophet to predict that boasts of "liquidation" and threats, repeatedly made since 1945, will be reiterated for an indefinite time in the future.

Liberation Movement

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Armed and passive resistance will continue until the liberation of the country—or extinction of the Lithuanian People.

The Supreme Lithuanian Committee of Liberation (*VLIK*) is regarded as the country's supreme *political* representative, and its delegation abroad is acknowledged as the Government-in-Exile. It is a coalition of all democratic non-Communist parties and combat organizations.

The actual *resistance* is coordinated inside the country by a non-partisan *BDPS*—the United Democratic Resistance Movement. Its armed forces, called FREEDOM FIGHTERS, are directed by the *VGPS*—the Supreme Command of the Armed Guerrilla Forces.

The objectives are: to counteract the bolshevik spy network; to defend and protect the inhabitants from robberies and murders; to prevent the colonization of the country by foreigners; to curb collectivization and moral lapses; to prevent the wasteful destruction of the forests and other national resources; to keep the population informed of international developments through a press network; to shelter persons passing into outlaw status; to preserve the nation's manpower and traditions of a cultural, political and national entity. In general—the aspiration is to regain state sovereignty under a democratic system, with Lithuania a member of the European Continental Commonwealth and in friendship wtih neighboring countries, including Russia. The main objective is—SURVIVAL OF THE LITHUANIAN PEOPLE. Other objectives flow therefrom.

Resistance tactics constantly change in accordance with the methods and degree of oppression by the Soviet occupant. The country is divided into Areas, and resistance members themselves know but one or two other members. The BDPS Praesidium is formed on the principle of efficiency and personal qualifications, rather than representation of various political ideologies. Force today is applied on rare occasions, whenever its use as a terrorist shock action is justified, for instance, attack on the armed convoys and trains transporting deportees.

186 668 The Russian occupation receives no popular support from the masses. Of racial Lithuanians, only a few hardened communists and several thousand released criminals turned collaborators.

There is a definite trend to exclude even Lithuanian communists. In all of the periodic purges, it is the Lithuanian communists who suffer disgrace, expulsion and exile, while Russian embezzlers retain their posts. An "Anti-Cominform" morale is pronounced among the Lithuanian members of the LKP/b. Party and non-Party Lithuanians are still found in the less important "high offices." However, not a single Lithuanian holds an administrative post in any office connected with the military effort. This trend is pronounced even in the distribution of "ministerial" titles.

655 All communications—railroads, waterways, ports, post offices, telegraph, radio, telephone, aviation and highways—are under a centralized "All-Union" control: there are no "ministries" for any communications. A few Lithuanians are still encountered among the MVD railroad guard personnel but their number constantly dwindles.

486 Travel inside Lithuania to a distance of 200 km. is not obstructed, with the exception of the "prohibited zones" along the Polish frontier and the seacoast, where special permits from the MVD are required. Otherwise, traveling permits are issued by employing offices. Of course, every traveler must submit to numerous checkings of the papers by armed patrols.

There is no frontier with East Prussia and Latvia, and the same general travel rules apply to journeys to Latvia and East Prussia. Nevertheless, it is deemed safer to procure a *"komandirovka"* (dispatch orders) even if the destination be less than 200 km.—a "detour" to Siberia must never be overlooked. The Latvian frontier is crossed mostly for black marketing. It is possible to go to Byelorussia and into the interior of Russia with a permit issued by a local MVD or Executive Committee. *"Komandirovka"* is required for travel by air.

[191] Transportation tickets, birth, death and other records are printed in Russian and "local" languages. Nevertheless, it is not a rare phenomenon to hear in response to an inquiry in Lithuanian: *"Neponimayu etovo sobachevo yazika"* (I do not understand this canine language).

Mobilization and Demobilization

727 Of the so-called "Lithuanian Units," only one survives—the 16th Infantry Division stationed in Vilnius. The enlisted and non-commissioned officers personnel is roughly 80% Lithuanian, but the officer cadres are predominantly Russian on all levels. Orders are given in Russian. Colonel Motieka is the Divisional Commander, and political "General" Macijauskas is Deputy Commanding Officer. All other mobilized Lithuanians are dispersed throughout Russian units.

701 During the war, men of the classes of (birth) 1895 through 1926 were drafted. After the cessation of hostilities in Germany, a few men were demobilized, others were assigned to various Labor Battalions and moved to Russia. Those serving in MVD units were retained in the service. Men born prior to 1923 were demobilized from strictly military units of the Soviet Army.

563 sonal risk: when the Russians arrived, the Jew informed them that a person who had secreted a Jew from the Nazis might most likely secret a "bandit" from the Russians—and the poor farmer was executed and his family exiled.

000 This reasoning seems to be generally adopted by the Russians—and no "heroics" are told them. The Russians show no excitement whatever regarding the massacres perpetrated by the Nazis. They conducted no special investigation or excavations—the Nazi practices to closely parallel those of the Soviets. ..... Only in instances where they were tipped off that people had been executed clothed and unrobbed—did the Russians make excavations in quest for valuables. . . . They gathered up coins, jewelry, pulled gold from teeth, and ceremoniously reburied the skeletons.

Education

874 The University of Vilnius with medical and chemistry departments, and the University of Kaunas with
871 departments of medicine, architecture, construction, technology and chemistry, are functioning. Both universities provide compulsory instruction in "Marxism-Leninism Science" and military training. A Veterinarian Academy and the lower classes of the Agricultural Academy function at Kaunas. The Pedagoguic Institute and an Art Institute with classes in scultpure, architecture, graphics and painting are open in Vilnius. The Commercial Institute is at Klaipéda. The upper classes of the Agricultural Academy are still housed in the ruins of Dotnuva.

Eighty percent of the faculty staff and student body are Lithuanians. Deputy Rectors, in charge of "political education," are Russian MVD-men. Most of the aliens are concentrated in Vilnius. The total student body numbers about 6,000 (compared with over 2,000 university students in Western Germany).

Of secondary schools, there are about 90 gymnasia and 189 progymnasia with 65,000 students, and about 20 special schools of agriculture, orchardry, gardening, forestry, cattle breeding, bookkeeping, etc. The secondary schools follow an 8-year program—a recession to the antiquated pre-1914 system. The Russian language is taught from the third grade of grammar school. All textbooks are translations of Russian authors exclusively. Prewar textbooks are withdrawn from circulation and systematically destroyed.

● 186 In 1944 and 1945, the National Anthem of Lithuania was tolerated as a "national song" over the radio and at some official functions, but was banned from schools. It is still sung in some churches but is no longer heard elsewhere.

876 Since 1946, school programs were systematically
626 purged of all "western bourgeois" influence. In libraries, books of western authors were replaced by propaganda "masterpieces" of Russian literature. The Michurin theory is preached, and professors are compelled to publicly "confess" their former heresy. Every dissertation on any subject must faithfully seek some quotation from Stalin and Lenin "science" to prove the infallibility. Only students whose parents never owned more than 18 hectares of land are admitted to universities—others are "outlaws."

The universities demand that matriculating students submit loyalty certificates issued by local Party offices. The University of Kaunas still adheres to the

497 Railroad traffic is lively: military trains pass Kaunas every few minutes. A single passenger train circulates daily between Vilnius and Kaunas, and one train operates every other day between Kaunas and Šeštokai.

499 505 Graveled highways go unrepaired, showing ever greater deterioration. Few ships and barges are seen on the Nemunas, as most of the fleet managed to escape to Denmark in 1944.

465 511 [435] All artisans were driven into "artels": excessive taxes did the trick.

Wages are low and working hours are long. Prices are twice as high as in Moscow: one week's wages is spent on a kilogram of butter. In 1945 butter was transported from Lithuania to Moscow in an "airlift operation," by planes. The Muscovites liked Lithuanian butter—and butter is still exported, depriving the Lithuanians of their diet. Numerous deductions are withheld from wages—up to one half, including "voluntary" subscriptions to state loans, etc.

In consequence of the meager pay, every worker attempts to steal whatever he can, and to sell the stolen products in the black market. Lately the bureaucracy —itself most guilty of embezzlement—began penalizing the workers with harsh penalties. Nevertheless, the practice of stealing is universal, and the Russian officials set the pace. Whenever the so-called "exemplary state farms" call for volunteers to assist in planting or harvesting—there are enough volunteers who anticipate a chance to "hook something."

The morale of factory workers is as low as that of the farmers. The living conditions steadily deteriorate. Discontent over "stakhanovite efficiency," long working hours, low pay, lack of clothing, etc. is widespread. In the early part of 1948 the regime abandoned its choicest proffer to workers—the bait of appointment [554] to managing posts. Today, there is a tendency to build up cadres of skilled specialists, a privileged caste of people in uniform—even telegraph post climbers wear uniforms. . . .

Moral Situation

000 Symbols of Russian "culture" and ways of life universally exhibited by the "masters and victors" are—violence, profanity, drunkenness, thievery, deceit and raggedness.

685 Any criminal tendencies among the natives were drastically curbed by the underground authorities. Felonies were penalized by death sentences—and the sentences were carried out. But thieving is uncontrollable in the factories and in the supply services.

273 186 The Russians and their bootlickers revel in continual drunkenness. Vodka is the universal form of bribe. Unfortunately, the brutal conditions of life affected the Lithuanians to a certain degree, too. People are tempted to forget bitter reality for a half hour at least. The resistance movement continually wages a press propaganda against alcoholism ("Don't be like a Russian!"). For strictly practical considerations of maintaining a supply service for its armed units, the resistance movement repeatedly issued orders banning home distilling and any waste of the much needed grains. The Russians, however, pursue a definite policy aimed at demoralizing the natives and weakening their moral standards. Vodka is dumped on the market in unlimited unrationed qualities. But—the Church is still permitted to preach against the evils of drunkenness.

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000 Prostitution and rape—are the prevalent preoccupations of the Russian master race representatives in Lithuania. Roughly one-half of Russian males and females are venerics. Venereal diseases are treated gratuitously in governmental "ambulatories," but there is a shortage of sulfa.

● 186 There is little, if any, fraternization with the Russians. There had been cases of women marrying Russians in the cities, but the rural population, most exposed to Russian excesses, hated them from the start. Cases of desertion of the city "brides" by their Russian husbands who appropriated the "dowry," gained quick fame throughout the country, and such marriages became exceptional cases. There is but one known case of a Lithuanian man marrying a Russian woman—commissar Žiugžda.

000 The best evidence of "the high standards of living and culture" of Russia was provided by observation of the Russian armed forces and of the hordes of *"myeshochniki"* and "black cats"—the masses of ragged Russian men, women and children descending on the Baltic countryside with burlap bags over their backs, beggaring and stealing until the bags are filled, and then departing for home. The nickname of "black cats" originated because these Russians meouw as cats at night to induce the unnerved farmers to open their doors to chase the cats away—the "cats" then rob and kill the poor farmer.

There had been many cases of armed assault and robbery by uniformed army officers, militiamen and soldiers. Complainants recognizing the desk officer as their assaulter are "convinced" to forget the matter. Therefore, at night people walk the streets in groups armed with bats, lest a lone traveler feel the pressure of a pistol against his back and hear an order to *"razdyevatsya"* (disrobe) . . . . In the rural areas, only Russian armed detachments and guerrilla patrols travel by night. University students at Kaunas once captured red-handed an MVD officer stealing their bicycles. When a high dignitary missed his bicycle parked in the hallway of another government office, he was told by the militia: "Comrade, we have more important affairs to attend to. I can assure you that the bicycle will not leave the Soviet Union, and it is no concern of ours whether you or another citizen rides it."

Of course, ever present fear is the most horrible phase of life. One never knows when pistol butts will rap on one's door at night. . . .

A few artists met to view a new painting depicting a harvest scene. One wistfully wondered aloud: "What is there *Soviet* in this picture?" The painter interrupted: "I know—I will say: the reapers. . . . Please observe that they are singing. Of course, they are singing a Soviet song."

At a public function, a factory director praised loyalty to the Party and Stalin. Preiklas, a member of the Party CK, interrupted: "Don't blab. We know that you have the devil in mind. But what of it? We may spit on you just the same. You are slaving for us, and you will continue to slave for us, regardless of the fact that you carry the devil in your head."

With every family mourning one or more of its members or close relatives—the village soirees and dances passed out of existence. No songs are heard. . . .

The curtain of doom seems to have descended on Lithuania and the other Baltic Republics.

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

101 *Preussen;* Latin *Borusi*), Latvians (Lithuanian *latviai;* German *Letten*), and Lithuanians (Lithuanian *lietuviai;* German *Litauer*). The main distinction among these three groups was that they spoke different dialects of the Lithuanian language.

[75] The Prussians were conquered by the Teutonic Order in the thirteenth century. Castles were built in the conquered regions, and around them German colonists settled. Within fifty years (by 1280) the Prussians had virtually come under German control, although they defended themselves vigorously. In 1243 and again in 1260 there were big uprisings. In the course of years the Prussians were partly exterminated, while those remaining were assimilated and eventually adopted the German language.[2] But as late as the eighteenth century Lithuanian was the dominating language of the population in the region stretching from Königsberg north and east to the Lithuanian-German border.

The Latvians (Letts) were divided into several tribes, namely, Kursiai, Zemgaliai, and Latgaliai. Another, wholly distinct, group called Livs (Latin *Libii*) lived in the basin of the Dauguva. This group belonged to the Ugro-Finnic family of nations, to which the Estonians, Finns, and Hungarians belong. When German merchants and missionaries began to visit the natives of the basin of the Dauguva, they first met the Liv tribes, and thereafter they referred to all of that country as Livonia. In this way the Teutonic Knights of that part of the country came to be known as the Livonian Order (*Fratres Militiae Christi* or Livonian Order of Swordbearers). Despite over six centuries of subjugation to the Germans and later to Russian rule and influence, the

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[2] A. E. Ewald, *Die Eroberung Preussens durch den Deutschen* (The Robbery of Prussians by Germans), 1884, Vols. I–IV; M. Oeler, *Geschichte des deutschen Ritter Ordens* (The History of the Teutonic Knights), 1908.

3s Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

Latvians have preserved their language and their national spirit. After the World War Latvia declared her independence and dropped the name of Livonia.[3]

The Lithuanians are considered to be the main division of the Aestii. They themselves were divided into Zemaiciai (Samogitians), Sudavai, Jotvingiai, and Aukstaiciai (Highlanders). At the end of the twelfth century the Lithuanians began to form a state, because continual wars with the Teutonic Order in the west (Prussia) and in the north (Livonia) forced them to unite. The first crowned king of Lithuania was Mindaugas (Mindow, Mendog), who conquered all the other chieftains, in 1251 adopted Christianity, which had been brought by the Teutonic Knights, and in 1253 was crowned.[4]

At the same time the Samogitians, who continued to fight the Knights of the Livonian Order, succeeded in checking them from making further inroads into the Lithuanian territories. In their effort to conquer the Samogitians, the Teutonic Knights in 1252 built a castle in the vicinity of Klaipeda, to which they gave the German name Memel.

Soon after the death of Mindaugas, Christianity disappeared almost completely in Lithuania.

In the period of 1295–1316 Lithuania was ruled by Vytenis (Witen), who was succeeded by Gediminas (Gedimin), 1316–41. So many Russian territories were incorporated in the latter's state that the new lands greatly exceeded in size ethnographic Lithuania. The title of the ruler in the documents was therefore *Rex Lithuanorum et Multorum Ruthenorum*.[5]

[3] Sapoka, *op. cit.*, p. 42.
[4] J. Totoraitis, *Die Litauer unter dem Koenig Mindowe* (The Lithuanians under King Mindowe), 1905.
[5] Sapoka, *op. cit.*, p. 60.

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

Appendix A

THE DECLARATION OF INDEPENDENCE [1]

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The Council of Lithuania in its meeting on February 16, 1918, voted unanimously to address the governments of Russia, Germany, and other states with the following declaration:

The Council of Lithuania, sole representative of the Lithuanian people, in conformity with the recognized right to national self-determination, and in accordance with the resolution of the Lithuanian Conference held in Vilnius from September 18 to 23, 1917, hereby proclaims the restitution of the independent State of Lithuania, founded on democratic principles, with Vilnius as its capital, and declares the rupture of all ties which formerly bound this State to other nations.

The Council of Lithuania also declares that the foundation of the Lithuanian State and relations with other countries will be finally normalized by a Seimas (parliament), elected in a democratic way by the people of Lithuania.

The Council of Lithuania in informing [the nations addressed] to this effect kindly requests recognition of the independent State of Lithuania.

Vilnius, February 16, 1918 *Signed:*

L. Banaitis	P. Klimas	K. Saulys
Dr. J. Basanavicius	Donatas Malinauskas	J. Sernas
M. Birziska	Vl. Mironas	A. Smetona
K. Bizauskas	S. Narutavicius	J. Smilgevicius
P. Dovydaitis	Alfonsas Petrulis	J. Staugaitis
S. Kairys	Dr. J. Saulys	A. Stulginskis

J. Vailokaitis J. Vileisis

[1] Author's translation from the original Lithuanian.

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First Law

671 The first law on elementary education was
872 passed in 1922 making the Lithuanian primary
875 school of four grades and requiring all children of both sexes between the ages of 7 and 13 to attend it. The general administrative organization was based on the principle of decentralization which granted wide powers to the local authorities and to the children's parents. However, this experience soon showed that under such a system the qualifications of the
[647] teachers left much to be desired. For this reason the law of 1922 was amended in 1925 and the appointment of teachers, their transfer from one school to another, and certain other matters were centered in the Ministry of Education. In the same year the school curricula were drawn up and officially approved. The schools were run under this law up to 1936 when a new elementary school law
[186] was promulgated which declares that the purpose of the elementary school is to provide primary education for the youth of Lithuania, foster their spiritual and physical growth, and teach them to love, cherish, and sacrifice themselves for Lithuania.

872 The present elementary school has six grades. The first four, obligatory for children between 7 and 13, form the first degree of study. The last two, for children 14 and 15 years old, form the second degree which is optional as yet because not enough schools are available. The increase in them began only in 1933. The elementary school subjects of instruction are: Religion taught by clergymen of the various denominations and compulsory for all children, Lithuanian as the language of instruction, arithmetic, knowledge of environment, history, geography,
872 natural history, art, manual arts, music and
186 singing, and physical training. In an ele-
191 mentary school district where the number of children of non-Lithuanian parentage exceeds

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892 30, a school with a language of instruction
●186 other than Lithuanian may be established.
191 In it Lithuanian is taught as a distinct subject from the second grade onwards, and from the third grade on instruction in environment, history, and geography is given in Lithuanian. In a school with Lithuanian as the medium, children of non-Lithuanian parentage, if their number is not less than 20, are taught their mother tongue as a separate subject.

Certificates Granted

872 At the end of the first and second degrees of
874 study, the pupils are examined and granted the elementary school graduation certificate which, if from the second degree, grants the right to enter, without further examination, the first grade of a secondary school (gymnasium) or a school offering special training for a vocation. Persons who have attended no schools may earn these certificates by passing official examinations embracing the entire course of study.

875 Elementary school teachers are classified as junior, first-degree, second-degree, senior first-degree, and senior second-degree. They are trained in normal schools and pedagogical institutes. Admission to normal schools is accorded those who have completed four grades of a secondary school, and the course extends for 4 years. To the pedagogical institutes only graduates of normal schools or gymnasia are admitted and the duration of studies is 2 years. Each teacher has in charge from 30 to 60 pupils, the average being 55. The average number with which the teacher works in winter is 43, and in summer 30,

5:Masiliūnas G-4, 5 (no date)1939 RB5 Lithuanians RB5

THE BALTIC STATES

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types, were replaced by 7-year gymnasia to the first year of which pupils who have finished a 6-year elementary school are automatically admitted. Thus final graduation from the secondary school now takes place after a course of study of 13 years, 6 in the elementary school and 7 in the secondary. The first three grades of the gymnasium may be founded independently and such a school

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is called a progymnasium. In these schools instruction in the Lithuanian language and literature, and in physical science has been especially strengthened, and French introduced as the first foreign language. The curriculum as it is now arranged for the gymnasia is as follows:

B. Painting and Sculpture

532 1. Development up to the first World War.

217 The palaces of the Radvilas, of the Paz, of the Sapiehas, and many others today lie in ruins. Only one or the other ruin still reminds one in its gigantic proportions of the power of the earlier lords of the land. With the castles of Lithuania, the precious store of pictures which they contained was also destroyed at the same time. Thus in 1830 the picture gallery of Princess Sapieha went up in flames. The art collection of the Radvilas, too, was half destroyed. The uprising /171/ of the year 1863 destroyed the most valuable portion of the archaeological collection of the Museum of Vilna. Valuable objects of art were removed by the Russians to St. Petersburg, Moscow, and Kiev, where they were exhibited in galleries, if they were not burned; the last happened, for example, to the remains of the Sapieha gallery, at the command of Czar Nicolas I. The first World War, however, brought with it the greatest destruction. With it a centuries old tradition was carried to the grave, never to be reawakened to life.

532 For these reasons the new Lithuanian painting grew in a completely independent soil, without tradition or connection with the artistic past of the country. The young Lithuanian painters sought and found the soul of their people in the nature of their homeland and in their heroic past. Sometimes they also built further along the line of the old peasant folk art, which extends into our own time. Around the turn of the nineteenth century /sic/ artistic life in Lithuania achieved its first blossoming. In the year 1907 the first Lithuanian art society was founded in Vilna.

532 In order to understand the beginning of Lithuanian artistic life, which was concentrated in the
186 old capital of the country, one must consider to what extent this spiritual life--no matter whether

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It had to do with painting, poetry, or science--was focused in a single point--the national idea. The idea of the liberation of the people from the Russian yoke, at first not yet conceived of as absolute governmental independence, first gained real form at the moment when the buried springs of national consciousness again began to flow. The beginnings of pictorial art also stood partially in the service of this idea. In sagas and fairy tales, in folk songs, in wood carving and weaving of the villages lay hidden the elements to which that first generation of artists now first gave the concept of a native creativity by bringing them into consciousness. The folk art /172/ thus became a symbol of their own worth, but also a symbol of all that which separated and distinguished their own people from its neighbors. From such ideas arose the great picture book of the Lithuanian Crosses which was published in 1912 by the art society in Vilna. Along with impressive drawings by Antanas Jaroševičius, it contains an introductory essay by Dr. Basanavičius, who with the means of historical research pursued the same purpose--to awaken awareness of the value of their own folk art by carrying it forward from an archaic past and thus throwing a special light on it. The meaning of history became thus a second root of these efforts. From the deeds of a glorious past the ideals of the present were easily derived, above all the lietmotif that Lithuania had once been a powerful state and for that reason must not perish.

To be sure, such ideas did not affect all artists to the same degree and were expressed differently at different times. The glow of these ideas faded for many who were far from home. Foreign themes gained in influence; the force of Western artistic trends--realism and impressionism--allowed the spring to be forgotten from which an independent Lithuanian art could have been created--the folk art.

532 Only much later, under the imprint of expression-
186 ism, did a change set in, as will be shown later.

A third factor, however, retained for all these artists its particular tone, no matter whether they stayed long years abroad or worked in the homeland. This third factor was the earth--the Lithuanian countryside, from which they all sprang and which, in its thousandfold moods, constantly welled up in their soul anew--the little dreamy village, the babbling brook, the wide expanse of the snow-covered landscape in the winter. Thus the countryside of the homeland became a symbol of all that for which one fought.

532 /173/ The themes for that first generation of artists were thereby partially given. We see this for example in the picture "Vision" by Antanas Zmuidzinavičius (born 1876). A mystical rider gallops along the horizon of a nocturnal cemetery landscape. In his right hand he swings a sword. But the rider is a symbolization of Vytis, the old Lithuanian knight at arms, and the picture breathes not so much a romantic mood of the past as a prophecy of a future. Thus the success which Zmuidzinavičius achieved at just that time with his romantic realism, with which he brought to life the past of the people, is completely understandable. At the same time he became the representative of a realistic, more academic, school of landscape painting, which was to dominate not only the first beginnings of Lithuanian art. He received his training on long journeys to Germany, Paris, and Italy. In 1906 he returned to Vilna. We possess excellent landscapes by this artist--in some the peaceful, dreamy beauty of the Lithuanian forests and lakes finds its true expression. Many are not "realistic" in the usual sense of the word, and from the best speaks that nuoširdumas with which the Lithuanian language describes the genuineness of a deep feeling and a lyric mood.

Nevertheless in an art which proceeds primar-

*538 the forest lives in this poetry; its voice speaks, its colors, tones, and odors /227/ come directly alive. And thus it becomes understandable, too, that this--unfortunately hardly translatable--poetry is still regarded in Lithuania today as the poetic high point of that period. Along with the Grove, Baranauskas[1] left behind another small poem, The Journey to St. Petersburg. He portrays here in verse form the impressions of a journey, in which this time it is not nature, but man--the peasant and his fate--which stands in the foreground. Here he also finds strong words against the "foreign lords" who enslave his homeland: "The broad highway does not groan as much under the heavy wagons as our peasants complain of the foreign lords," and in another place he says that the Lithuanians, persecuted by the "sons of the North" (i.e. Russians, V.J.), will nevertheless [186] not perish. Thus nationalistic tones are also mixed in the poems of this writer, and they were seized upon and carried on by the people. Baranauskas is undoubtedly of considerable importance in the awakening of national consciousness. In his later life the bishop retired almost completely from all literary efforts and lived wholly for his clerical calling.

The picture of Lithuanian literature of the middle of the last century would not be complete without the name of Laurynas Ivinskis. Widely travelled in the country as a private teacher and sometimes also supported by the landowners, he published up to the year 1864, 17 editions of his Samogitian Agricultural Calendar, which was widely distributed in Lithuania. This calendar replaced the Lithuanian press which was still nonexistent at that time, and thus reached in content far beyond the boundaries of an ordinary village calendar. We find here both fairy tales, songs, and proverbs, as well as verses by Poška, Valiūnas, indeed even Baranauskas' Grove of

1 [1835-1902--Analyst]

7: Jungfer RB5 Lithuanians RB5
186

[For the theme of nationalism in Lithuanian literature, see category 116, pp. 221-341]

[Lithuanian Constitution as of April 3, 1948]

666 The right to nominate candidates is secured to public organizations and societies of the working people: Communist Party organizations, trade unions, cooperatives, youth organizations and cultural societies.

Art. 114. It is the duty of every deputy to report to his electors on his work and on the work of his Soviet of Working People's Deputies, and he may be recalled at any time upon decision of a majority of the electors in the manner established by law.

Art. 115. Elections to the Soviets of Working People's Deputies of the Lithuanian SSR are held by election districts on the bases of representation fixed by the Ordinance Concerning Elections to Soviets of Working People's Deputies of the Lithuanian SSR.

Chapter X. Arms, Flag, Capital

● 18 Art. 116. The state arms of the Lithuanian SSR are a sickle and hammer of gold on a white background in the rays of the rising sun surrounded by ears of grain and oak leaves and with inscriptions in the Lithuanian and Russian languages: "Workers of All Countries, Unite!"

In the upper part of the arms is a five-pointed star and in the lower part, the letters "LTSR".

Art. 117. The state flag of the Lithuanian SSR is of red cloth with a gold sickle and hammer and the gold letters "Lietuvos TSR" in the upper corner near the staff. The ratio of width to length is 1:2.

Art. 118. The capital of the Lithuanian Soviet Socialist Republic is the City of Vilnius.

Chapter XI. Procedure for Amending the Constitution

642 Art. 119. The Constitution of the Lithuanian SSR may be amended only by decision of the Supreme Soviet of the Lithuanian SSR adopted by a majority of not less than two-thirds of the votes of the Supreme Soviet.

000 Note: The Russian text from which this translation was made was a typed copy authenticated on June 24, 1948 by Mr. S. Pupeikis, Secretary of the Presidium of the Supreme Soviet of the Lithuanian SSR.